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THE JAPAN MAGAZINE

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Editor: Dr. J. INGRAM BRYAN

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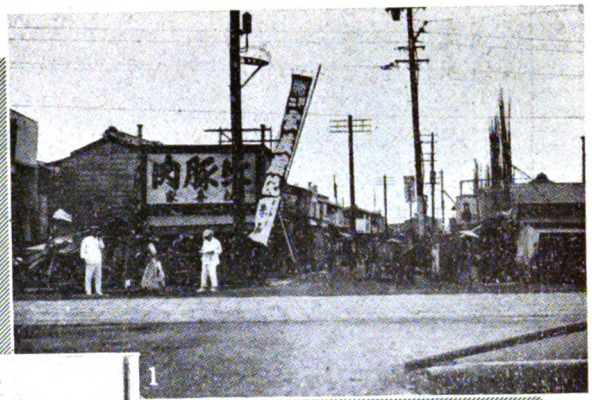

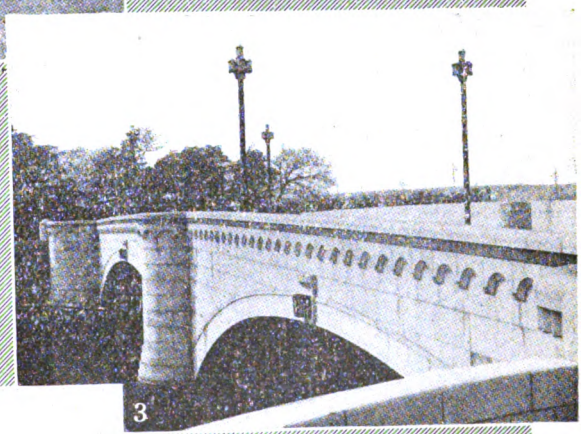

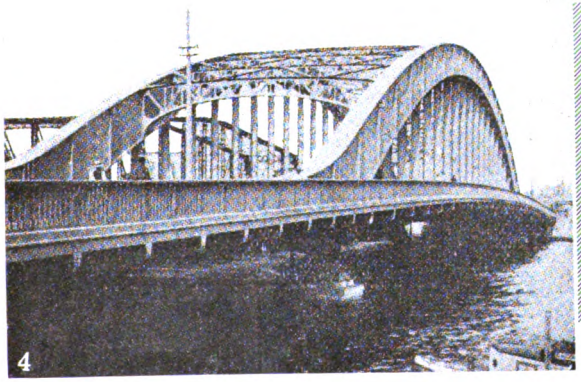

1. Old Street.
2. Same widened.
3. New Nanmon Bridge.
4. New Eitai Bridge.

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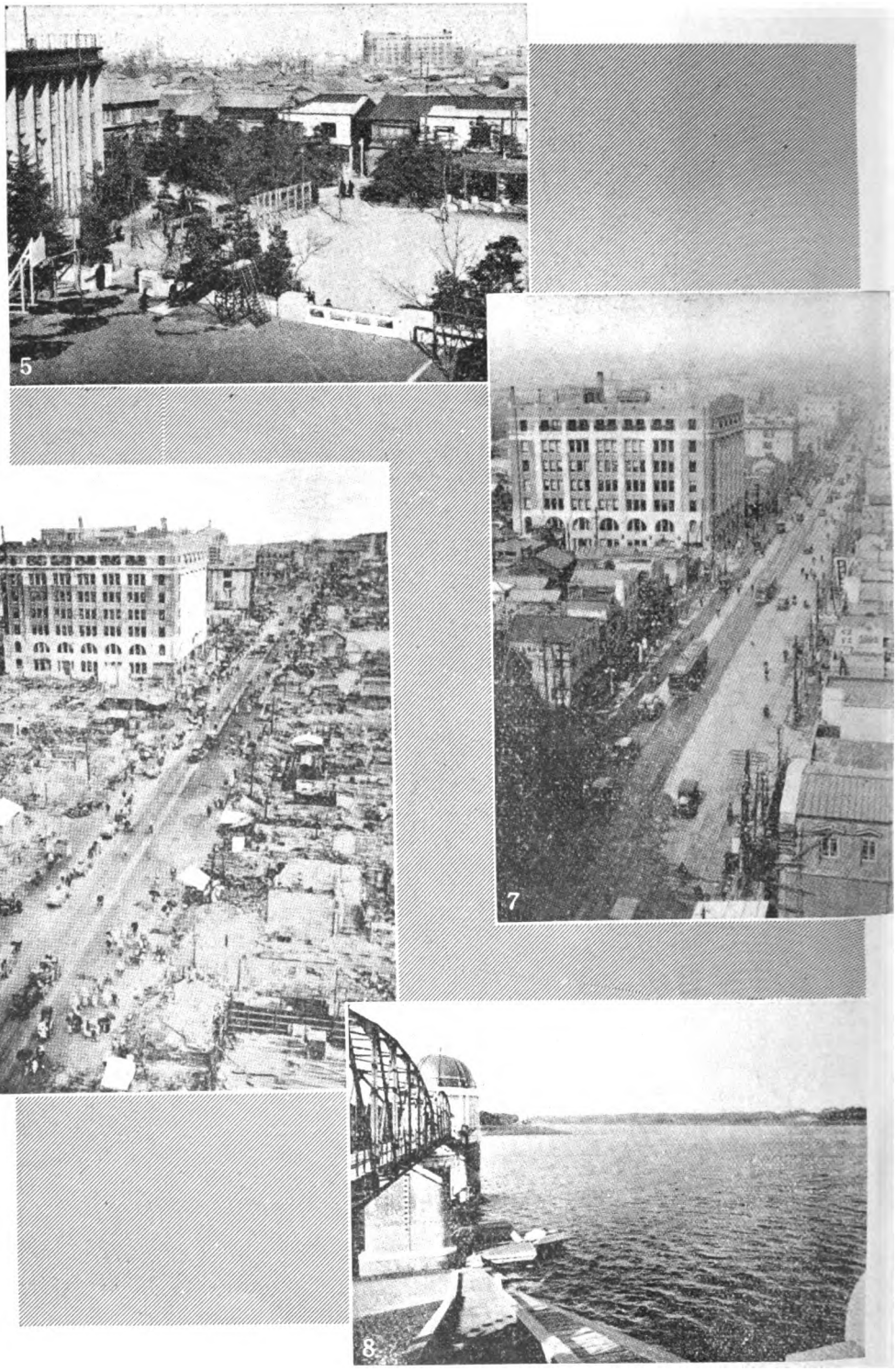

5. School Playground.
6. After the Earthquake.
7. Same street now.
8. Tokyo Water Works.

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Muslin Dress Materials.

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The Hon. Eizo Ishizuka, M.P.
(New Governor-General of Formosa)

Shinobazu Lotus Pond.

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Vol. XIX SEPTEMBER, 1929 No. 12

THE NEW TOKYO

By THE EDITOR

TO those familiar with the old Tokyo the new seems very new; nor need this be affirmed in any invideous sense; but there are a few of us who still like the old, at least the aspect of it that is good. In its transformation to complete modernity Tokyo, however, had no choice; for the old city was practically destroyed in the seismic cataclysm of 1923; and the fathers of the city had to decide whether to rebuild the capital on the ancient lines, or construct a new metropolis modern in every respect. That they finally determined on the latter plan is now very obvious as anyone may judge from an examination of the new city just nearing completion.

Japan's rapid and efficient reconstruction of her great capital, ruined in the earthquake of 1923, is perhaps the most unprecedented wonder of modern times. It is almost impossible for the outsider to picture either the extent of the destruction or the marvellous restoration. Imagine a vast city some ten miles long by five wide, two-thirds of which were laid in ruins by earthquake and fire, most of its three million people left homeless and many penniless, rising new from its ashes in less than seven years! The antiquated street system of the old city has been completely changed to modern and spacious thoroughfares, with beautiful parks in convenient places; the 1,380,000,000 people left exposed to the elements are again housed in modern commodious dwellings, and fine municipal and state buildings grace the central portions of the city. In this stupenduous enterprise the government and the city have expended over 800,000,000 yen.

The task of rebuilding the city was placed in the hands of an official Reconstruction Board specially constituted by the government. After seeking counsel from all available sources, both at home and abroad, this Board set about the colossal undertaking in a truly courageous and scientific manner, determined to push the work to completion in seven years. The main problem at first was the removal of such vast quantities of debris; then the replanning of the streets and the readjustment of the blocks and lots. The new plan contemplated two main lines of

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thoroughfares crossing each other at right angles over the entire municipal area, with smaller streets connecting them in both directions, north and south, in chessboard fashion. This involved 52 trunk lines from 75 to 140 feet wide, the auxiliary streets to be 38 to 74 feet wide. About 817 acres were appropriated in new streets, parks and canals. More than 300,000 building lots had to be readjusted, each leaseholder giving from ten to fifteen per cent. of his holding towards new street area. In addition to these streets, other thoroughfares radidate from Tokyo station as a centre towards the suburbs of the city, with circular roads crossing them at regular intervals, forming about 122 lines of such highways. This has meant a great deal of land expropriated and paid for, so that the expense of street readjustment alone has been enormous. The execution of so vast a plan exceeds anything ever undertaken in the way of city readjustment and reconstruction. The replanning and laying out of Paris in 1852 involved only 2,726,000 sq. yds. of streets, and took over 18 years to complete; while the extent involved in the new Tokyo totals over 5,186,000 sq. yds. and has been completed in seven years.

A city with so many canals as to be the Venice of the Far East, Tokyo, has been a difficult problem in regard to water ways. All the sustaining walls of canals had to be restored, and all the bridges destroyed by the earthquake reconstructed. The previous bridges, having been mainly of wood, disappeared at once in the disaster; this sad experience, which prevented thousands of people escaping from the fire as it closed in upon them, determined the city builders to erect bridges that would be earthquake-proof; and this has been done. Over 400 new structures now span the canals and the Sumida river; some of those crossing the Sumida cost from two to three million yen to build. More than 13,000,000 yen have gone to the construction of new bridges. These structures are in themselves objects of art, so beautiful are the designs; and the fact of their being proof against fire and earthquake means that the are permanent. The rewalling and cleaning of the canals was a further big work, but it, too, has been done.

How to secure enough land for the opening of new parks and streets formed one of the most difficult problems the Reconstruction Board had to solve. Three large new parks have been added to the city; they have been placed near the main school centres so as to be within reach of the children; there are numerous smaller parks and open spaces as well. But this problem of land readjustment and replotting long continued one of the most intricate of undertakings; for almost all lot holders had to be removed to other lots, and were naturally loth to abandon old sites. As the

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country could not afford the expense of purchasing all the land and giving it to the people, a system of replotting was adopted. This was done by fixing the position and extent of roads and parks and public buildings first, expropriating the land thus required, and then redistributing the remaining area among the former lot-holders in due proportion to the extent of their old holdings. Care was taken to see that all received lots as nearly as possible similar in size and position to their former places. Where this was impossible due compensation was paid by the city or the State; but from ten to fifteen per cent. of the original was claimed by the city in return for the increased value of the land from reconstructing the city. The plan also involved the removal of old buildings, where they remained, to the new lots given their owners; and, as more than 200,000 such buildings had to be bodily moved to other sites, the expense was very great. The removal of so large a number of houses in so short a period is without parallel in the history of city reconstruction. But the work was greatly facilitated by the splendid courage and patriotism displayed by the citizens generally, coöperating with the authorities in every possible way. Indeed it was only by the most stupenduous courage and heroism that so vast an undertaking has been pushed to completion to the degree already attained. The result has meant a wonderful improvement in the appearance of the city, and in its sanitary and health conditions as well, while the value of land has everywhere been much enhanced.

The reconstruction of public buildings was another colossal burden resting on the municipality and the State. The 117 primary schools destroyed in the disaster have been rebuilt in quake-proof material, and with all the most modern appointments for education, including spacious playgrounds and roof-gardens. Then there were many secondary schools, high schools, colleges and universities, that had to be rebuilt, some by the municipality, some by the State, and some by the private interests that originated them. This in itself has been an immense work. The Tokyo Imperial University has thus slowly arisen from its ashes; and the Carnegie and Rockefeller gifts have produced buildings that are an ornament to the whole of Asia no less than to the world, and Japan itself. Free hospitals, too, have been built and workhouses for the poor and unemployed, with wholesale market places.

Nothing has been said about one of the most important and expensive of the tasks accomplished: namely, the relaying of the city water-mains, sewage pipes, electric cables and street-car lines, the gas-pipes alone representing vast outlay and trouble. This work has now been almost finished. Nor

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MY PEOPLE

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must we fail to mention the amount of rebuilding accomplished by the citizens themselves, who, after all, have done most of the reconstructing so far as filling up the vacant lots is concerned. Some of the hutment structures that arose to house the inhabitants after the earthquake still remin, but most of them have been replaced by permanent shops and dwellings. Bankers, business men and professional men have had to rebuild their offices. Some of the new office buoldings, like the Mitsui Bank, the Mitsubishi Bank, the First Bank, the Yokohama Specie Bank, the Nippon Yusen Kaisha, and other prominent national institutions, are among the finest quake-proof structures to be seen anywhere in the world. At the beginning of the work of reconstruction the Government laid down a scheme to encourage quake-and-fire-proof buildings in all business streets; and for this purpose offered a subsidy of 50 yen per 36 feet of floor area in such structures. And a reconstruction encouragement company was organized to advance funds, where necessary, to promote the erection of such buildings, repayment to be allowed over a period of 20 years; and some 60,000,000 yen have already been lent on this condition. The total outlay on the work of reconstruction in Tokyo has been 657,390,294 yen; and if work outside the city limits be included the sum rises to 847,500,871 yen; and then the vast sums expended by business men and private citizens in the erection of new premises have to be taken into consideration as well.

MY PEOPLE

By Meiji Tenno

Akatsuki no
Nezame shizuka ni
Omo kana
Waga matsurigoto
Ikaga aran to.

At dawn awaking
In the silence I'm aware,
All else forsaking,
That I have one only care:
It is how my people fare.

Tran. J. Ingram Bryan

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JAPAN AMONG NATIONS

By Dr. J. INGRAM BRYAN

THE Japanese have long been accustomed to regard themselves and their national polity as unique among nations, as though they were a people specially favoured by the gods. One reason for this may be the fact that, unlike other nations, they bear no traces of continental or insular origin. Similarity of face, physique and complexion there may be, and certain manners and customs suggest a common origin in China or the islands of the south, but no one has been able to elucidate the origin of the Japanese race in any scientific or satisfactory way, nor indeed to trace the origin of the Japanese language, which may or may not be similar to the racial origin.

But no matter whence the Japanese people came, there is no doubt as to who and what they are now, a race distinct from all others, and with a language that is distinct from and owes little or nothing to any other tongue. These facts have given the Japanese a remarkable civilization and culture which, though indebted much to continental influence, is yet sufficiently original to claim some degree of uniqueness.

One might go on to indicate the singularity of Japanese art, religion and national institutions, especially the nature and significance of the monarchy representing the oldest dynasty on earth, and one that shows the least tendency to be affected by the uncertainties of revolutionary thought. But one of Japan's greatest contrasts with western nations is the absence of imperialism that marks her history and civilization, and that in spite of being the most imperial of countries.

Looking back over two thousand years of her history Japan may feel proud that she has shown no disposition to profit at the expense of other nations or peoples, nor indeed to show any spirit of aggression towards them. While the nations of Europe, during that long period, have passed through innumerable wars, both civil aod international, Japan concerned herself with adjusting her own internal disputes and bringing the militarism of her ambitious feudal lords into subjection to the central government, and into peace between themselves. Though surrounded by tempting baits of territorial aggression Japan did not bite.

In the 3rd century A.D. there were various attempts to chastise the Korean kingdoms that formented rebellion in the far outlying province of Kyushu; and, after some fourteen campaigns extending through several centuries, this appears to have been achieved, and in a manner more satisfactory than the Eng-

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lish were able to do in regard to the attacks on them by continental neighbours. At a time when Britain was ravaged by continental hordes Japan was able to defend her coasts and to retaliate against outside interference as well. Not until the end of the 16th century, a thousand years later, did Japan again clash swords with the continent, Korea and China. It is true that China invaded Japan in the 13th century, but was driven off with the loss of her fleet, somewhat after the manner of the Spanish Armada in England. It was not until the close of the 16th century that Japan felt bound to demand redress for this insult, when Hideyoshi sent his great expedition to Korea on its way to China. But there was no attempt at acquirement of territory outside of Japan. That Japan was quite able to do so, had she the desire, is clear from the fact that she could despatch no less than 200,000 troops to Korea, the largest force ever sent overseas before the time of the South African war more than two hundred years later. Though Japan could easily have taken the Philippines, some of the present Dutch East Indies and numerous other island or continental possessions, she appears to have remained content to ask for their recognition of her position as an independent nation, and to exact tribute from all aggressors. It was only when Korea appeared on the verge of passing under the control or possession of China in 1895, and of Russia in 1904, that Japan against felt compelled to interfere in continental affairs and at last to annex Korea.

Thus for nearly 300 years Japan remained strictly separate from her neighbours, content to mind her own business, and let them mind theirs. That this was due to no racial or social exclusiveness or bitterness of disposition is clear from her dealings with the European invasion of the 16th and 17th centuries, when she offered an amicable welcome to the Portuguese, Spanish, Chinese, Dutch and English, revealing towards them a magnanimity unknown among the nations of Europe at that time, extending even to the reception of their religious propaganda, a thing not tolerated in Spain and the countries that sent their merchants and missionaries to Japan. Nor would these strangers ever have met with any dangerous opposition in Japan had they not attempted to interfere in the internal affairs of the empire, menacing its civil peace and progress. The suspicions created in the Japanese mind against the missionaries and their mercantile fellow-countrymen, strange to say, was due to the unchristian relations prevailing among the foreigners themselves: in other words, to the heathnism which they professed to be in Japan to take away. But Japan decided that the new paganism was not better than the

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old; if the foreigners were bent on mutual extermination of each other, what must their principles be in regard to the Japanese? No wonder a spirit of profound distrust was created in the Japanese mind, especially in view of Spain's acquirement of the Philippines which Japan herself had hesitated to seize, though time and again induced to listen to plans for it by her more ambitions nationals.

Now, what a contrast this forms to the conduct of western nations during the same period! From the 11th to the 18th century Britain was seldom free from war either on the continent or at home, wars with Scotland and Ireland alone forming formidable campaigns. If England did not conquer France it was not for the want of a will to do so. But England took from France all the colonial territory she could command. Nor did France reveal a different spirit towards England. The nations of Europe, having exhausted themselves in fighting each other, then turned to the helpless races in the less developed portions of the globe and began to acquire their territory, ostensibly, of course, not for their own but for the victims' benefit. In the old days nations frankly admitted that they wanted the territory of their neighbours; to-day they only take it for the improvement of its inhabitants. England, France, Germany and other countries have acquired colonies in various parts of the world mostly by invasion, bloody or otherwise. Now they have plenty of room for their surplus population, while Japan is left to approach congestion.

Yet western nations criticise Japan when she seems interested to find a vent for surplus population, and hold her up as an example of dangerous imperialism. Japan's acquirement of Formosa, as a result of the clash with China, forms a suggestive contrast, both in distance and method, to America's possession of Hawaii and the Philippines; and yet Japan is probably regarded by many as a menace to America's presence in the islands. Again, it is Japan, not America, that is the aggressor. Japan's concessions on the continent are natural and necessary as compared with the insistent presence of western nations in Chinese affairs, and their acquirement of concessions in that country. What would they say if Japan insisted on interfering in Occidental affairs as they do in the affairs of the Far East? And yet Japan is cautiously watched and spoken of as the aggressor in China. How would she be tolerated if she insisted on interests in Africa or even in Arctic America! And yet Japan has as much right to appear on the other side of the world as the other side of the world has to appear on this side of the world. Or is there a limit to fairplay, after all?

Japan has now arisen to the position

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of a first-class Power; and her commerce and industry have produced a progressive civilization, a fine army and navy, and a system of capitalism resembling that of western countries. Is this one reason why western countries are expecting Japan to follow their example? It was at their instigation that Japan become materially modern; but no sooner did she begin to use modern acquirement and equipment in the western manner than the Occident grew alarmed and cried out: "Another Germany!" Nations, like individuals, judge others by their own motives. Japan, in their opinion, has an army and navy for the same reason that they have such armaments. What would the world say if Japan proceeded to construct a naval base in one of her South Sea mandatories, after the manner of England at Singapore? Japan is bound to protect her commerce and trade and promote industry at home to its fullest expansion, in order to feed the millions that western nations refuse to receive as immigrants. If Japan's supplus population will not be permitted to enrich other countries by their labour, they must be used to enrich Japan, or at least to support themselves.

Whether Japan's critics be imperialists or communists they always talk in universals, as though their theories applied to all nations alike. But the uniqueness of Japanese civilization implies that commerce, industry and capitalism will work out differently in this country, as compared with their evolution abroad. Social revolution is not necessarily the goal of capitalism in Japan; nor does Japan's big army and navy mean imperialism in the western sense of the term. Japan hopes to be a living contradiction of Lenin's theory that imperialism is the last stage of capitalism. If the imperialists of the world ever come to fight over the possessions of avarice, as they did in the European way, they will probably not bring Japan again into the squabble, as she has taken nothing from them and has little to divide among them. Too late have they begun to persuade Japan that territorial aggression is a heroic act; and Japan is left behind in the race for empire. Aggression being at last regarded as an act of inhumanity and injustice, imperialism is now comouflaging its tactics under the pretence of emancipating peoples, as America in Persia and China, and England in Egypt and Palestine. If Japan ever comes to blows with any nation bent on forcing its ideas upon her, Japan's defence could not be justly called an imperialistic war.

Japan herself is suffering to day from the territorial monopoly of imperialistic nations; and in this sense Japan is the exploited rather than the exploiter among the nations. Japan is being exploited by those nations that exclude her nationals from their territories; for

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it is this unfair discrimination that keeps Japan's population too dense to prosper like western countries.

It is well to remember that Japan's ambitions and policies are not left to the hazards of desire or fortune: the laws of economics and the hard facts of history leave no choice to this country. Japan is compelled to live on agriculture and industry; she must make and sell goods to buy food, since agriculture does not meet the nation's food demand. Japan is the England of the Far East, with an island empire and a big navy, not for imperialistic but for commercial purposes. Japan's logical markets are in China and the United States; and she must have the good-will of these countries. Japan has to help China to establish a stable government and at the same time be firm with China, while endeavouring to preclude the establishment of foreign military bases in that country. Japan desires in China to build up a market rather than a possession. Since Japan is the natural leader of the Far East, those nations most friendly to Japan will do most for the progress of Asia. Every attempt to discredit Japan hinders the progress of Asia, as it leaves Japan less able to be the leader of Asia in the march toward a higher civilization. While Japan deprecates any reflection on the motives of her Asiatic policy, she is at the same time anxious to do nothing to disrespect herself, nor to invite disrespect from others.

BLOSSOMS FAIR

By Shoken Kotaigo

Tori dori ni
Tsukuru Kazashi no
Hana yori mo
Nio kokoro no
Makoto o zo omo.

Blossoms in the hair
Must for more than beauty blow:
Sweet no less than fair
Are they! The heart of man, I know,
Should both truth and beauty show.

T. an. J. Ingram ' ryan

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THE GOLD FISH HOBBY

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THE GOLD FISH HOBBY

By Z. MIZUNO

ALL travellers have been fascinated by the remarkable beauty of the gold fish cultivated in Japan; for in no other country do they reveal such picturesque differences in species and disposition. Naturally Japan is one of the largest gold-fish producing countries in the world. The Japanese themselves are fond of these pretty creatures, and every child likes to have a pet one.

The approach of spring is heralded by the voice of the gold-fish vendor, with his queer little shop, marching down the street and offering his fish for sale. He is dressed in cheerful garments, as attractive as his call; and he leaves the impression that all one has to do, in order to be happy, is either to sell or buy gold fish. Just as one feels a bit cooler by gazing at people plunging about in the sea on a hot day, so do the Japanese feel cooler when they see daily in their homes in summer a glass with gold fish chasing each other in it.

The first gold fish are supposed to have come to Japan from China; the first mention of them is in the year 1500 A.D., but they may have been well known in Japan before that; the Dutch are believed to have introduced them from China They proved of such interest to the Japanese that they have never ceased to be grown here; and now, as in the case of the chrysanthemum, a great variety of beautiful species have been devoloped through breeding and interbreeding. The demand for the Japanese varieties now comes from nearly all parts of the world, the largest activity in the trade being seen in America.

Among the many varieties of gold fish are four basic species: the *wakin*, the *ryukin*, the *ranchu* and *demekin*. The *wakin* is what is commonly known as Japanese gold fish, and they form the most common species on the market. Shaped like the gibel, this is the hardiest of the gold fish, and consequently easy to rear and to care for. Their growth is remakably rapid, reaching a length of 6 or 7 inches, but they have been known to attain a length of over a foot. The tail, however, is not so beautiful as in the more fancy species, though it is divided into two or three parts.

The *ryukin*, more well known as the Nagasaki *onaga*, or long tail, is more round and plump than the *wakin*; and the tail is more graceful in appearance, standing higher than the body in the water. But this breed is smaller than the other, the biggest seldom reaching more than 8 inches in length, including the tail. Yet they are hardy fish and easy to breed; and, as the fish is quite ornamental, it is among the

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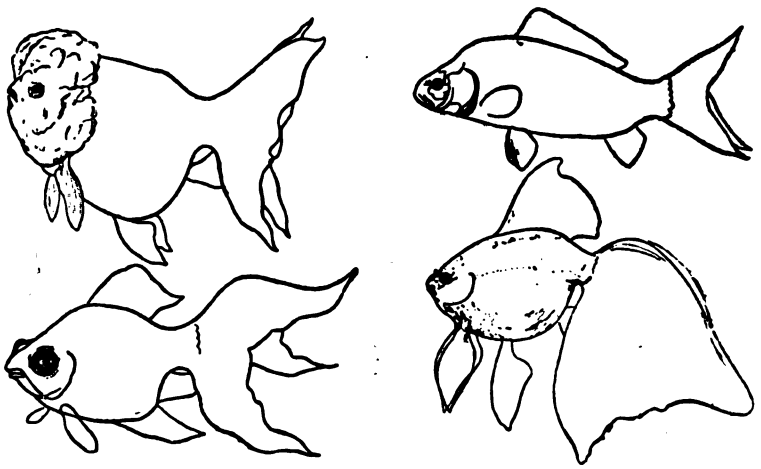

Top: Ranchu, Wakin.
Bottom: Demekin Ryukin.

more popular varieties of gold fish. The *ranchu*, also known as the *kinchu* or *maruko*, is noted for a pariticularly well developed abdomen, sometimes huge; and it has no dosal fin; these peculiarities easily distinguish it from other varieties. The colour is not so clear as in the *wakin* and the *rukin*, the reddish part fading into gold, and the back a very beautiful golden sheen. Another peculiarity of this species is that after a certain age the flesh of the head rises until it gives the fish a leonic appearance, called by the Japanese the *shishi-gashira*, or lion's head. The *ranchu* is less hardy than the other species, and consequently not easy to raise or care for; and, for this reason, the price asked for them is high, seldom less than five yen each for two-year-olds. Needless to say they are not hobbies of the common folk. The *demekin* are noted for their protruding eyes, which some fanciers prefer as interesting, some say even charming; and they usually have black spots, with the red parts fading to a pale pink. There are several other varieties of gold fish, but they are all produced by crossing the above breeds.

When a fancier first begins to keep gold fish he is often anxious about their pushing, and seeming uneasiness; this is due to want of fresh water, which must be changed daily; and it may also come from too high a temperature or too restricted a receptacle. The fish prefer slightly muddy river water or that from a swamp or pond. Cold spring water they cannot abide; and the water should be let stand for some hours before letting the fish have it. Of course the smaller the vessel the sooner does the water foul for want of oxygen and because of heat. In a small bowl, at least one third of the water must

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be changed daily. In order to preserve the fish healthy during the summer, they should be kept in a vessel not less than two feet in diameter, and the depth of water should not be less than five inches. For breeders, it may be well to say that 50 fish to 36 square feet of tank is the right number for one-year-olds; half that number for two-year-olds; and about fifteen fish if three years old.

The best food for gold fish is earth-worms, river worms and so on, fed alive to the fish; and other food is made of vermicelli, barley, egg-yolk, fish and fish intestines. Keepers are liable to give too much food, which is the chief cause of death among the fish. A fish should not eat more than the size of its own head in one day; and when very young not more than half the size of its own head, up to the age of two years. It is very important to put some duck weed in the vessel with the fish, or other weed taken from fresh-water ponds. This helps to keep the water pure and gives the fish microbes from the weeds.

For breeding gold fish it is best to keep them in a vessel not less than two and one half feet in diameter, and better still, keep them in a miniature pond. The breeding season is from the middle of April to the end of July; and the best parents are fish of good health and at least three of four years old. The sexes should be kept separate until the breeding season arrives, when they are placed together for two or three days to mate. Fertilization in April results in what is known as the first fries; and the second and third fries are obtained by mating the fish every two weeks. Weed should be placed at the bottom of the water tank or pond for the spawn, the eggs attaching themselves to it. After spawning the weed should be carefully removed to another basin, or the parents at once removed. The eggs take about a week to hatch, and one day after the hatch comes out the fries begin to swim. Then the weed should be carefully removed. By close examination of the weed the eggs can be readily detected, the white ones being duds. Soon after hatching, the little fish gather around the edge of the basin, when boiled egg-yolk should be dropped along the edge, after being put through a cloth. The water should be changed about a week after the hatching, drawing off two-thirds at a time, and having the fresh water stand for a time before being put into the tank or basin. The change should come every ten days in the same way.

To distinguish the sexes it must be remembered that the male always has a star mark on the edge of the fore fin; this is known as the *oi-boshi;* and the male is more slender than the female; and the sex can easily be detected by the usual marks, especially the soft, floss-like abdomen and the vagina. To

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prevent the gold fish basin being frozen in winter it should be covered with a straw mat; and during the day the water ought to be changed occasionally in winter. The water added should be first warmed by the sun; and if the basin is small it should be kept in a place safe from frost and the opening covered with something to keep out the cold. It is good, if possible, to keep the fish in a warm room or hot house during severe weather. The object is simply to keep the water from freezing; when the temperature of the water falls the fish simply hibernate, and need not be fed while doing so in winter.

THE RED CROSS WITH of JAPAN

Children's Summer Sanitoria : The head and branch offices of the Japan Red Cross have been conducting sanitoria for the benefit of sick children every year for some time. The 37 different centres this year admitted no less than 4,085 children: and, in addition, 12 of the Red Cross branches coöperated with other public bodies on opening other such centres, giving relief to some 2,930 more children.

Memorial Painting : One of the leading Japanese artists in oils, Mr. I. Yuasa, has been working for some four years on a picture of the Inaugural Meeting of the Red Cross Society. The painting is at last completed and on view to the general public. It is a piece of fine art worthy of its historical significance. In the centre appears her Majesty the Empress of that time, October 25, 1902. Then a little forward stands H. I. H. Prince Komatsu, president of the Society. The entire picture is instinct with memories and personages of the Red Cross Society of Japan, and will occupy a prominent position in the art gallery at the Meiji Shrine.

Late Viscount Matsudaira : The Red Cross suffered a severe loss in the demise of the Viscount Noritsugu Matsudaira, honourary member of the Society, who passed away in June at the age of 79. In association with the late Counts Sano and Ogyu, he formed the Hakuaisha in 1877, during the wars of the Restoration period. This organization was the parent of the Japan Red Cross Society; and consequently Viscount Matsudaira may be regarded as one of the founders of the Japan Red Cross. He was always a valued friend of the Society's work; and was a member of the House of Peers and a councillor to the Peerage Bureau, until his death.

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EXQUISITE ART MUSLINS

By Y. FUJINO

ONE of the leading novelists of modern Japan, Mr. J. Tanizaki, was so charmed with the exquisite art muslins now worn by the ladies of Japan that he wauted to know where they came from, and wrote a special article in one of the popular magazines in praise of this beautiful material. It would be difficult indeed for even so skilled a hand as this great contemporary writer to do full justice to such beautiful dress material. This writer comments on the fact that while the ordinary dress materials of Japanese ladies, in cotton and silk, follow the conventional patterns, in muslins are to be found every conceivable pattern and design, carrying the mind into a veritable fairlyland of beauty and refined imagination. Here the designer's art has achieved its most magnificent successes.

Any one who has seen these art muslin dresses on the street will admit that this praise is none too high for them; and it is no wonder that such materials are now immensely popular. In Japan muslin is having a remarkable variety of uses, as it is a material that lends itself easily to all colours and weights, suitable to a climate of extremes like that of Japan. In men's clothes this material is found quite as much as among women, in all classes of society, but especially among the upper and middle classes, who are noted for refined taste in matters of material and colour.

To understand how all words fail to portray the matchless effects in colour, now turned out by the muslin manufacturers, one should just take a walk down the Ginza, the Oxford Street of Japan, and note what a wonderful array of beautiful designs are to be seen; such vivid and artistic combinations of colour are unprecedented even in Japan. And nowhere do these examples of exquisite dress material look more charming than when worn by the pretty girls of the capital and other cities. In front of these shop windows on the Ginza even men may be seen pausing to contemplate the muslins.

The making of pretty muslins is now an old art in Japan, coming down from a time even before the Meiji Restoration of 1868, when the material was first imported from Holland. Known then as *goro-fukurin*, the material had a use widely different from the present; it was made into *jinbaori*, a coat worn over armour, or into women's *obi* (girdles). In those days all foreign countries were known as *To*, a name given to China; and consequently the Dutch muslins were known as *to-cherimen*, or Chinese crepe. At first woven

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plain, the muslins soon began to appear in figured materials, chiefly the so-called *yuzen* pattern. The name of the material afterwards changed to *merinzu*, and now it is simply known as *mosurin*, or muslin.

Not until the price was greatly reduced did muslin come within the reach of the common people. The cost was kept up by the complicated process of dyeing, necessary for the yuzen patterns on the material. This process involved stretching the material on boards and stencilling on the figures with paper stencils; but it often took as many as 25 different stencils to effect one pattern, and the process was naturally expensive; and the silk crepe was dyed in the same manner. Though the price was high for such materials, the value was equally great; the colours were fast and the material good. But the process today is just printing in the ordinary way, and at a much lower cost, almost one half.

The wearing of muslin is now common among all classes for both men and women; the women prefer the yuzen patterns, and the men striped patterns. Every year the patterns for women's wear change, and the variety is simply wonderful. Women are so fascinated by such a wealth of patterns and colours to select from, that it is often a matter of difficulty to say which pattern is the more beautiful. The result is that those who can afford it secure a number of the patterns desired and this tends to increase sales. The summer muslins for women's wear are the most beautiful. Muslin clad ladies moving along the street present combinations of delicate shades and tones of colour to be seen nowhere else in the world. In the distance the material looks beautiful; but in proximity it becomes still more so; for then the very thin gauzy effect is seen; and if the wearer comes between the eye and the light the body outline is distinctly seen as if clothed in some etherial raiment not of this world. The effect is most aesthetic as well as arcadian, imparting a delightful sensation of something more than human. If angels wear garments at all, the most suitable and immaterial they could find would be those wonderful gauzy muslins of Japan. It is but natural that the Japanese should consider the material matchless for setting off the beauty of womanhood, and a natural evolution of the traditional taste of the Japanese woman.

These pretty muslins form every sort of garment; not only day dresses but even night dresses; not only outer garments but also inner garments, for patterns can be found adapted for any use. The material is also used for bedspreads and cushioncovers in great nd beautiful variety. The output in muslin is not less than 130,000,000 yards annually, valued at between 60,000,000 and 80,000,000 yen. In addition the output of handlooms in domestic industry must reach at least over 18 million yards more, valued at over a million yen. Exported muslins are about 1,161,000 yards valued at 528,000 yen. Most of the output is consumed at home; but that is because the beautiful material is yet not well known abroad.

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THE MAGIC RUSH

BY ANON.

I

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THE MAGIC MUSE

By ARIEL

I

IT is a very ancient tradition and conviction that the gods like poetry, and poets are divine favourites. Petitions in poetic form have long been supposed to move heaven more than prayers in prose; and some of them might easily imply that the gods were particularly susceptible to ingenious intricacies of rhyme. But if language moves the gods at all, why should not poetry stand the best chance of successful appeal, since that is the noblest mode that language can assume? And if it be true that poets are divinely inspired, the gods may like to hear themselves speaking in the accents of their creatures; it would be much more pleasant than to hear one's own voice on the gramaphone.

Yet, after all, the divine sensitiveness to poetry must, like our own, depend in great measure on the poetry; for, as we sadly know, there is poetry and poetry, much of which is mere verse with ideas that could be expressed much better and more appropriately in prose; and to inflict this on the gods may well be supposed to move them to anger more than pity, at least as much as it does us poor humans; for the gods may be taken to stand for even higher standards of criticism than ourselves. If there be divine wrath, it must naturally be more likely to rise against the awful verse that is sung or chanted to heaven as poetry than against the more humble errors of mankind. At the risk of boring divine patience beyond the natural limit heaven continues to be assaulted by peans of poetic praise or petition; for man has not abandoned the idea that in approaching heaven even bad poetry is better than none. The notion that heaven prefers poetry to prose is well night universal. In some religions the poetry is acted in dramatic dances and even pantomime. In more civilized countries this aspect of religion and poetry has been diverted to Baccus and Venus. But plain, popular poetry is administered to the gods still in nearly all lands. Think of the endless array of hymns and psalms sung every week in the Christian Church which still betrays a strong belief in the magic of verse.

This much may be said of the relation of poetry to religion without any desire to offer adverse criticism; for, if men may speak to heaven in the accents of poetry, much more may heaven thus speak to men, though man is much more bent on having heaven hear his compositions than he is on hearing the most inspired of poets. Man still obstinately clings to the magi-

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cal idea that it is the verse itself that counts, independently of the personality it reveals; and verse receives more recognition than poets.

The divinity of poets and poetry has nowhere been more widely recognized than in Japan, itself a land of poetry and romance in the most Theocritan sense. That poems are not sung in Shinto and Buddhist worship to the same extent as in Christendom may appear to contradict this statement; but the Japanese read poetry more than is the case with Occidentals who sing more verse and read less poetry than do the Japanese. There is very little real poetry in most of the hymns sung in the Occident; while there is some poetry in nearly all the anthologies so widely read in Japan. Nor is this less true of the numerous songs of the country.

To the Japanese poet words are leaves on the tree of language; they are alive with the spirit of the race that gave birth to the language. Built into poetry, these words suggest eternal truth. Poetry can never be a recreation or amusement in the ordinary sense. This is well brought out in a poem by the Emperor Meiji, the greatest Japanese poet of the last hundred years:

Koto no ha no
  makoto no michi o
tsuki-hana no
  mote asobi to wa
    omo wa zara nan.

Living leaves of truth
  are poets' words; and their use,
like flowers, forsooth,
  or the moon, if you choose,
  not playthings just to amuse.

Here we have the profound suggestion that all beauty, whether terrestrial or celestial, means more than simple delight and joy in the beautiful. Note the delicious irony in the notion that the flowers and the moon were sent to amuse mankind. But this idea of the Imperial poet is born of the ancient tradition that poetry is sacred, the language of the gods. Since in poetry the mind of man is most sincere, his poetry most appeals to heaven. Remarkable illustrations of this conviction may be found all through Japanese history; and though they are mostly mythical, even myths are based on some element of fact, and reveal thought.

There is the story of Koshikibu-naishi, daughter of the famous poetess Izumi-shikibu who wrote during the Heian era. The daughter appears to have possessed poetic gifts scarcely less rich than her mother, combined with a wit that followed her even to the verge of the grave. In this farewell ode she apologizes for rudely taking precedence to her mother in death, especially as she knows not the way to the other world; and the gods were so

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pleased with the poem that her life was spared.

Ika ni sen
yuku beki kata mo
omo o ye zu
oya ni sakidatsu
michi o shira ne ba.

——

How can I precede
my mother, rudely dying!
With no one to lead
the way, I expire, sighing
for her I now leave cryiug.

As she recited the verse there was a voice that mysteriously whispered "What a pity!" and the fever abaded, for the gods were moved to help.

Takachika Oye, governor of Izumi province, was taken seriously ill just when about to return home on the expiration of his term of office; and the people said it was the vengeance of the gods for his neglect of the Sumiyoshi shrine. Now his mother, Akazome Emon, was the most dinguished writer of verse in her time; and on behalf of her son she wrote a poem on a *gohei* and hung the wreath of white paper above the altar in homage to the god:

Kawaran to
inoru inochi wa
oshi kara de
sate mo wakaren
koto zo kanashiki.

——

To die in his stead
I pray with good-will, indeed;
'Tis parting I dread,
should the gods my prayer concede.
Ah, how sorrowful to plead!

That night an aged man with hair white as wool appeared before the poetess, holding the *gohei* in his hand; it was the local divinity of the shrine. Her son immediately got well.

The sacred associations of poetry are illustrated in the practice of having poetic contests at a shrine; and one of the most common places for this was the shrine of Suminoye, famous for its ancient pines. In October in the year 964 the priest Doin gave a poetical competition at the shrine, when Sanesada Gotokudaiji, a man of great family, composed this ode:

Furi ni keru
matsu mono iwaba
toi te mashi
mukashi mo kakuya
Suminoye no tsuki.

——

Had you but a voice,
I would ask you, ancient pine,
my soul to rejoice,
'Did, of old, the moon thus shine
bright on Suminoye shrine?'

The exquisite phrasing of this poem was much admired by the best judges of the day, especially Toshinaru Fujiwara. Some time after this, a boat load of rice was being taken from the Gotokudaiji estate at Sedaka in Kyushu to Kyoto for the family use when a

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violent storm threatened its destruction. Suddenly a strange hand was seen at the helm, and the cargo safely reached harbour. Before leaving the boat the strange captain said that he admired the Gotokudaiji ode and came to the rescue. Everyone believed that the visitant was no other than the god of the Suminoye shrine.

When Sanetsuna Nijo was appointed governor of Iyo province, he took with him the priest Doin, because of his love of poetry. There was a bad drought that summer and the rice crop withered. The governor said the only hope of rain was to have Doin compose a poem for the god of the Mishima shrine; and accordingly it was done:

Amano-gawa
nawashiro mizu ni
seki-kudase
ama kudarimasu
kami naraba kami.

——

O waters of heaven
come, replenish the rice plants:
if gods be gods even,
they can descend upon earth,
that its fruits may have birth.

Unable to resist the reasoning that if gods could descend surely their rain could do likewise, heaven yielded both rain and crops.

Kodaishin was a beautiful Court lady serving in the palace of the retired Emperor Toba, and a poetess of no mean attainment. One day a silk garment of the Emperor's disappeared from the room of Taikenmonin, a Court lady of high rank, and poor Kodaishin was suspected of having taken it. Greatly resenting the accusation she proceeded to the shrine of Kitano Tenman, and was there detained until she could clear herself of the charge against her, To seek divine compassion she composed a poem, writing it on thin red paper, and laid it before the altar:

Omoi izu ya
naki-na tatsu mi wa
ukariki to
arahito-gami ni
narishi mukashi o.

——

My thoughts are with thee
O pure tortured one of old!
They, too, accuse me
falsely, being to evil sold:
thou canst feel for me, I'm told.

The poem refers to the spirit of Sugawara-no-michizane enshrined at Kitano; he was a celebrated patriot banished to Kyushu on a false charge and died there in great grief. The spirits of notable sufferers are believed able to help those who suffer in like manner. That night a mysterious personage appeared to the Emperor; he was in Court dress befitting an imperial audience; and he intimated that if a messenger were despatched to the Kitano shrine information of interest would eventuate. The Emperor awoke

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with alarm and at once sent off a messenger to the shrine. He found only Kodaishin prostrate before the altar with her poem spread out before her. He took the poem and returned to the Palace with it; but just before reaching the Palace he saw a crazy fellow, who had been employed by Taikenmonin, dancing in front of the Court wearing the lost garment of the Emperor. When the Emperor read the poem brought to him he said that the god of the shrine had answered so beautiful a composition in the manner indicated. Now cleared of all suspicion Kodaishin was sent for to be restored to her position; but she could not get over the fact that she had been suspected by those who had always trusted her. There was something in her, she believed, that should be purged away; and so she continued to live near the Kitano shrine, or near the temple of Ninno.

(To be continued)

Inokashira Park, near Tokyo.

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COLONIAL ORGANIZATION

By M. OUCHI

THE increasing importance of colonial interests to the future of Japan led to the establishment of an Overseas Department in the national government on the 10th of June last, with the formal approval of the Imperial Diet, though the decision met with considerable opposition. The most urgent questions and problems which the new department has to investigate and adjudicate upon, under the Minister of Overseas Affairs, are (1) the organization of a Colonial Council, (2) a thorough system of education in the colonies, (3) assimilation of native races by marriage, (4) control and development of colonial industries, (5) improvement of communications with the colonies, (6) emigration from Japan to the colonies, (7) affairs in Manchuria and Mongolia, (8) promotion of colonization in Karafuto, and (9) the encouragement of imports from the mandatory islands in the South Seas.

In order to facilitate the solution of these problems a colonial association is soon to be organized under the suspices of the Prime Minister to encourage investigation of the above questions both by government and people. This proposed association will aim to coöperate with all kindred associations abroad, of which there are many, indeed one in every place that Japanese have settled. Then there are organizations such as the Japan Colonial Association; the Japan-Russian Association; the Oriental Association; the Japan-Indian Association; the South Seas Association; the Japan-China Association; the Japan-American Association; the Japan-French Association; the Japan-Australian Association; the Japan Turkish, the Japan German and the Naval Associations, and others also.

The importance of colonial organization to Japan arises not only for reasons of trade and good-will between this country and the nations where Japanese go, but to promote immigration and settlement abroad for reasons of density of population at home. Owing to rapid increase in the population of Japan we are bound to find a vent for surplus people. Increasing at the rate of nearly a million annually, the density will be so great that the time will eventually arrive when food supplies will be wholly inadequate; and wisdom suggests the need of preparing to meet that emergency. In thinking of colonies Japan is always thinking of food. If the present birth-rate continues Japan will have nearly one hundred million inhabitants within the next thirty-five years; and the present food supplies would be quite insufficient to sustain

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such a population. Such is the frank estimate of the best scientific authority. At present births gain on deaths at the rate of over 13 per cent a year. This is due largely to the growth of scientific prevention of death, and the decline in still-births due to better prenatal care. Japan's birth-rate is higher than any country in Europe, being about 33 per thousand, as compared with 32 in Hungary, 24 in England, 27 in Germany and 21 in France.

Consequently the principal purpose of the Overseas Departmer t is to seek a vent for excess population, and to develop sources of raw materials for manufactures. Having lived in seclusion and isolation from foreign nations for so long, the spirit of Japan assumes a negative att'tude to colonization, and even towards immigration; and the racial prejudice which precludes Japanese immigration to certain foreign countries tends to react on the national indifference to colonization, and even to confirm it in that indifference. The number of Japanese sojourning abroad is small compared with the population at home; and the increase is remarkably small. In 1923 the number abroad was 581,650 persons; in 1927 it had grown to only 676,257. Needless to say very few of these Japanese went abroad with a view to adjusting the population at home. The following table shows how these immigrants are distributed:

Country.	Males.	Females	Total.
Canada	12,894	8,261	21,155
North America	88,152	52,556	140,708
Hawaii	70,574	58,804	129,377
Mexico	2,976	1,553	4,530
Panama and Cuba	794	164	958
Brazil	36,996	28,194	65,190
Peru	10,241	4,966	15,207
Argentine	2,352	704	3,056
South America	1,013	218	1,231
Philippines and Guam	9,099	2,189	1,288
Straits Settlements	4,577	3,612	8,189
Dutch East Indies	2,903	1,611	4,514
South Asia	7,518	4,583	12,101
Oceania	3,251	319	3,570
China	27,930	23,768	51,698
Manchuria	102,705	96,025	198,730
Far Eastern Russian Territory	1,189	311	1,500
Europe	2,575	595	3,170
Africa	50	35	85
Total	387,789	288,468	676,257

In the above figures none is duplicated. It will be seen that the largest number of Japanese abroad are in Manchuria, with North America next, and then Hawaii.

The methods for promoting immigration are various. There are several definitely engaged in this enterprise, such as The Overseas Development Company (Kaigai Kogyo Kabushiki Kaisha); and the Tottori, the Kumamoto and the Toyama Immigration Associations, all of which work in coöperation; and this year four more associations have been formed and affiliated with those previously existing. The South American Colonization

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Company and the Amazon Industrial Development Company are also starting operations. Most of these companies are assisted in some measure by government subsidies, the advances being made to promote immigration and settlement. For this purpose the subsidies in 1927 amounted to 1,800,000 yen; the next year to 2,330,000 yen; and last year to 6,278,000 yen, the greater part being to enable immigrants to purchase land for settlement, The government advances 500 yen per family to the immigration companies at 3 per cent interest, repayable by installment in five years, beginning after three years. Most of those emigrating for settlement on land go to South America. A subsidy of 200 yen per person is also allowed to adults. With the funds already advanced the federated associations have purchased lands in Chile and Brazil, and are contemplating further purchases of land.

It cannot be said that these immigration eaterprises are really very successful, judging by the number sent out and the number coming back again. In the last seven years the number sent out was 66,843; and of these 66,565 returned, though a certain proportion of those returning probably did so but temporarily. It is reckoned that the average of genuine immigrants in the last five yesrs has been about 13,368; but it is difficult to reconcile this figure with the balance of 278 in the totals, which is said to have remained permanently in South America, though the figures are supposed to represent the outflow to all countries. Taking the year 1927, for instance, the figures show that 7,887 returned from North America, 1,657 from Canada, 4,330 from Hawaii; and on the whole it looks as if the tendency was to return rather than to remain abroad.

At all events the figures for the last five years are a decided contrast to those of 1917 to 1926 when the main ambition of settlers was to get into the United States; but with the legislative quota of 1924 against the Japanese, all hope had to be abandoned, During those ten years 40,000 went to America, 33,000 to Brazil, 24,000 to Hawaii, 12,000 to the Philippines, 9,000 to Russia, a total of some 150,000; but the largest percentage was destined for North America. Now the destination has completely changed; and, in 1928, 11,231 went to Brazil, 312 to Peru, 1,284 to the Philippines and 151 to Australia, a total of 12,982. These figures apply only to immigrants despatched by the Immigration Associations; but there were many others who went out independently. But it is quite obvious that the only hopeful outlet for Japanese emigrants is in South America, especially Brazil. The dwindling figures in volume of emigration are reflected in the total of money remitted home from the various settlements,

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which amounted to about 60,000 yen in 1927 as compared with about 78,000 in 1923.

It is quite clear that the Department of Colonization will have its hands full if it is to afford much relief to the present stagnation in emigration, or do anything adquate to relieve the threatened congestion of population. The present outflow from Japan is but a drop in the bucket, being cancelled many times by the birth rate. Even if South America were prepared to receive all the people Japan could send, there is not sufficient shipping now plying in that direction to transport them. At the same time Japan has to keep constantly in mind the necessity of precaution against arousing prejudice or illfeeling in any centre of population by unduly increasing her nationals there. And yet when one considers such a field as Brazil, the number of other nationalities far exceeds the Japanese; while there are only 65-000 of our nationals in that country, there are as many as 1,378,000 Italians and 127,000 Germans; and if the foreigners naturalized in Brazil be taken into account, the number of may be increased by more than half a million others. Considering the vast investment of Japanese capital in Manchuria, amounting to over 1,400,000,000 yen, he outlet for Japanese there ought to be greater than it appears to be, for there are only about 190,000 of our nationals in that country. It remains to be seen what effect the new Overseas Department will be able to exercise in the way of providing relief for surplus population. For a long time Japanese colonial interests have greatly suffered for want of just such a department as has now been established.

A MOMENT INEFFABLE

By Baroness Kujo

Seijaku wa
Imazo totoki
Ametsuchi ni
Koe naku tsuki to
Ware to ari tada.

———

Immortal moment
Of silence ineffable:
Earth and firmament
Are voiceless. Ah, what a boon:
I'm all alone with the moon!

Tran. by J. Ingram Bryan

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JAPANESE TEA

By S. MIYAGI

TEA is national beverage of Japan; everybody drinks tea at every meal, and many other times during the day too; but it is natural tea, not tea made black by fireing on copper pans and deprived of its natural flavour. It is what is known as green tea. There was a time when tea, as an export, rivalled silk in value and quantity; but now, of course, silk has outdistanced tea by far. Tea was first exported from Japan as soon as the country was opened to foreign intercourse about 1859, from which time exports steadily increased; but after 1877 there was a decline in demand for Japanese tea owing to the export of inferior qualities by some dealers. In 1854 the Government established tea guilds for the purpose of conditioning tea, so as to ensure the export of good quality and value in this line. The tea producers in every district organized in this way to cooperate with the government in preparing good tea. Inferior tea ceased to find its way abroad, and the trade regained in large measure its good reputation.

The first exports of tea from Japan were sent from Nagasaki, mainly to England. In 1864 we find that as much as 2,500,000 lbs of tea went to England from Japan, but by 1870 the volume had gone down to only 25,000 lbs, and this decline continued, as the trade was now turning towards the United States where demand was much greater, owing to England deriving her main tea supplies from India. Exports to America and Canada continued to increase until in 1917 the amount sent to these countries was over 50,000,000 lbs. Then exports of tea to the United States began to show a decline yearly; and the Japanese authorities went to much trouble and expense to ascertain the cause and to boost the tea business across the Pacific. By the year 1927 we find that exports of tea to America totaled over one million pounds, most of it entering through Seattle.

It is safe to say that the demand for Japanese green tea in western countries would be much greater were its qualities better known. But in an age of tea blends, when people do not really know what tea they are drinking, it is very difficult to create an interest in tea in a rational way. Now-a-days tea is known by the people who put it up or sell it rather than by the country of origin. But Japanese tea has some special qualities that should commend it to public taste and to the health of the people. It is pleasantly stimulating and nourishing, containing the chemical compunds of albumen, caffein and

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tannin; and recently science has discovered that it contains vitamins A and C, especially the latter, of which Japanese tea has more than radish, spinach cabbage of orange, in which vegetables it is dissolved by boiling, and so lost. In tea, of course, one drinks the extract of the leaf and gains all that comes out of it. Nor does this tea deteriorate under preservation for any length of time.

The tea gardens of Japan are among the finest in the world; and the production is steadily on the increase, the consumption at home being sufficient to compensate for any decrease in exports. The total yield of tea in Japan at present is about 90,000,000 lbs annually, valued at over 33,000,000 yen. Shizuoka has long been one of the leading tea-producing centres of Japan, with the city of the same name as the main place of operation for shipping and packing, doing about 90 per cent of the whole trade. The production in the Shizuoka district alone amounts to over 60,000,000 lbs a year valued at nearly 17,000,000 yen. Here for centuries tea has been cultivated, its gardens dating from 1596; there the first of the Tokugawa shoguns, the great Ieyasu, drank tea, and received gifts of the beverage.

Shizuoka has many facilities of communication and transportation that greatly enhance its importance as a centre of the tea trade. Lying to the south-west of Tokyo and near the industrial centre of Nagoya, Shizuoka enjoys a mild climate, and has an excellent port capable of accomodating large vessels, the piers being at Shimizu. Here ships call for big shipments of tea every week, taking it direct to America. Shizuoka prefecture now has 75,058 tea manufacturers, 29,987 tea-curing factories, the quantities and values being as indicated above. The place of next importance to Shizuoka is Miye prefecture; but the tea production there is not more than one-tenth that of Shizuoka. Tea is also grown in Kyoto district, as well as in Nara and Kagoshima.

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EFFECT OF BOYCOTT ON TRADE WITH CHINA

By M. ARIKAWA

JAPAN'S economic relations with China are the most important of all her trade interests. During the year 1928 our trade with that country totaled about 608,000,000 yen, not including Hongkong, Kwantung, Korea and Formosa; and this amount equals about one-seventh of our total annual trade, amounting to over 4,168,000,000 yen. Moreover, Japanese shipping engaged in the China trade aggregates over 7,000,000 tons a year. Japanese capital invested in China represents the enormous total of 1,900,000,000 yen, of which about 1,100,000,000 yen is in Manchurian undertakings, with some 200,000,000 yen invested in the spinning industry at Tsingtau and Shanghai. And then we must take into account Japanese loans extended to China amounting to about 700,000,000 yen, of which at least 600,000,000 yen is not soundly secured.

As China is a vast agricultural country with a population of some 400,000,000 people, very rich in natural resources and in close proximity to Japan, it supplies us with a large amount of raw materials, especially in food stuffs, and requires from us extensive manufactures, especially in cottons. Thus both countries are economically interdependent to a very important degree.

It will be at once obvious, therefore, that the boycott against Japanese goods in China, which has been going on more or less for some years, very seriously affects our economic interests. The boycott has been due mostly to diplomatic troubles, but it is in some measure due to protective policy in China, encouraging home production.

In order to see clearly the effect of the boycott on Japanese trade with China it is necessary first of all to notice the progress of our trade with that country during the last twenty years. The annual value of Japan's trade with China during that period may be seen from the following figures; in which X denotes the years when the boycott was unusually severe:

(In Thousands of Yen)

Year	Exports to China	Imports from China
1907	85,619	59,182
1908 × . . .	60,507	50,967
1909	73,088	46,887
1910	90,037	68,570
1911	88,153	62,000
1912	114,824	54,807
1913	154,660	61,223
1914	162,371	58,306
1915 × . . .	141,126	85,848
1916	192,713	108,639
1917	318,381	133,271
1918	359,151	281,707

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1919 × . . .	447,049	322,101
1620	410,270	218,091
1921	287,227	191,678
1922	333,520	186,344
1923 × . . .	272,191	204,679
1924	348,398	237,543
1925	468,438	214,657
1926	421,861	239,410
1927 × . . .	334,184	226,034
1928 × . . .	373,142	234,547

It will be apparent that the boycott of Japanese goods was most severe through the seven years between 1908 and 1915, but 1919, 1923, 1927 and 1928 were also bad. The first boycott began in March, 1908 and continued to October. It arose out of the *Tatsu Maru* affair, and extended through all south China. The effect on our trade with China may be seen from the fact that in that year our exports to China dropped from 86 million yen to 61 millions, a loss of over 25 millions; while imports from China fell off from 59 million yen to 51 millions, a decline of 8 millions, Some of the decrease in our exports to China may have been due to a decline of purchasing power in that country, owing to failure of crops and depreciation of silver, but the chief reason was the boycott.

The second boycott occurred in August, 1909, and lasted until the following October. It had its origin in the Antung-Mukden railway dispute, and extended over all of Manchuria. In that year imports from China amounted to only 47 million yen, as against 51 millions in the previnus year, a decline of 4 million yen, but there was an increase of exports amounting to over 12 million yen. It must be noted, however, that if we take 1907 as the basis of comparison, exports to China really lost 13 million yen and imports from China 12 million yen; and although industrial inactivity in Japan affected trade somewhat, the biggest effect was from the boycott.

In May, 1915, came the third boycott, due to the famous 21 demands and the treaty question. It involved the whole country and went on until October of that year. The European war greatly diminished imports of European goods to China, and Japan was expected to reap the benefit; but this was not the case; for in 1915 our exports to China fell off by about 14 million yen as compared with 1913, and 21 millions compared with the year 1914, and no recovery was seen until 1916. But imports from China, on the contrary, increased monthly, the yearly total rising to about 86 million yen, a gain of 26 million yen over the figures of 1914, due probably to the desire of Chinese traders to take advantage of war conditions to export goods to Japan when the European market was closed to them.

The fourth boycott commenced in May, 1919, and ended in December; and during these eight months it spread

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over the whole of China and even down to the Chinese in the South Sea ports and islands. It arose over Japan's claims in Shantung. At the time the boycott began our trade with China had reached the highest total in our history, exports amounting to 447 million yen, and imports to 322 millions. This was due to some extent to a heavy appreciation of commodities caused by the war, and to a great rise in the price of silver, thus inflating Chinese purchasing capacity. These advantages should have increased the volume of trade with China to an amount greater than it was, but for the boycott.

The fifth boycott was inaugurated in April, 1923, and extended to the ensuing August. It was caused by the dispute over the Port Arthur and Dairèn recovery question, and moved over all north and central China. There was a falling off of 61 million yen in our exports to China, though imports from that country increased by about 18 million yen, due to a favourable rate of exchange, and speculative imports to Japan in anticipation of the boycott, while commodity prices declined in China owing to general trade dullness. The great earthquake in Japan, of course, tended also to increase imports even from China. In addition to the effect of the boycott there were other causes operating against exports to China, such as crop failure in that country, with consequent depression of trade; and also a depreciation of silver, reducing the country's purchasing capacity.

The sixth boycott occurred in 1927, caused by China's opposition to the despatch of Japanese troops to Shantung. The boycott extended over the whole of central and south China. The consequence was that exports to China declined from 334 million yen to 226 millions; and imports lost about 13 million yen. The boycott was furthered also by the wars of the Chinese revolution which affected trade all through the Yangtse valley.

There was a seventh boycott in May, 1928 which still continues more or less, and will remain active until our relations with China are improved. It arose from the third despatch of Japanese troops to Shantung and the consequent Tsainan affair. It has spread all over China and to the South Sea regions; the loss to Japanese trade has been incalculable. The anti-Japanese feeling in China and the consequent boycotts of trade have been very injurious to Japan, but they have given European and American traders a unique opportunity to promote increased sales and other economic interests in China.

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The Japanese and the Outer World

By Shujiro Watanabe

CHAPTER XXVI

DISCOVERY OF THE OGASAWARA (BONIN) ISLANDS— FOREIGN RELATIONS WITH THE ISLANDS

The name of the Ogasawara (Bonin) Islands, situated to the south-east of Japan, is derived from that of their discoverer, Ogasawara Sadayori. He found the islands and brought them under Japanese rule in the 3rd y. of Bunroku (1594). His services were great and meritorious.

Ogasawara Sadayori, a retainer of Tokugawa Ieyasu, entered his army at the time of the battle of Odawara, and took part as an officer in the Korean expedition. Ieyasu asked Toyotomi Hideyosi, who was then in power, that Sadayori should be allowed to explore and annex any ownerless land, for there was no land left in the Empire with which to reward those who distinguished themselves in war. Hideyosi having granted the request, Sadayori greatly rejoiced and set sail from Nagoya in Hizen. He made first for Hachijo, to the south-east of which he discovered a group of islands on the 25th of the 7th m. of that year. He landed on them, travelled nearly all over them and in two places erected wooden posts, on which he placed an inscription stating that the islands formed part of the Japanese dominions. He then returned and reported all about the islands to Ieyasu who gave them the name of Ogasawara Sima. Hideyosi praised his enterprise and merits also, and gave him an autograph letter stating that the islands should remain his (Sadayori's) domain in perpetuity. Sadayori often went to the islands and planned their colonization. He died in the 2nd y. of Kwan-ei (1625).

A few years before, in the 6th y. of Genwa (1620), Sano Heibei, the Governor of Izu, with others explored by order of the Bakufu, or Tokugawa government, Hachijo and other islands in the south.

Sadayori's son, Naganao intended to colonize the islands which his father had discovered, but just at that time the prohibition of foreign travel was proclaimed, so the Ogasawara Islands were neglected and called Munin-to or "unpeopled islands."[1] In the 10th y. of Kwanbun (1670) some sailors of Kishu were carried there by stress of weather, and on their return reported to the authorities about the islands. In the 3rd y. of Empo (1675) Simatani Ichiroemon, a sailor, voyaged there by order of the government in a ship built in the Chinese style for the purpose, and after more than a month's stay returned, bringing with him strange birds and trees which were presented to the Bakufu.

Naganao's son Miyauchi Sadato was a *ronin* or a man who was removed from

1. Also called Tatsumi Munin-tō, or "south-eastern unpeopled islands." By European they are called Bonin Islands, Bonin being a corruption of Bunin or Munin meaning "uninhabited."

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the *samurai* or military class. In the 13th y. of Kyoho (1728), he sailed to the islands with the Bakufu's permission; from this voyage he never returned, so his ship was presumably wrecked.

In the 9th y. of Tempo (1833 Junsen, a Buddhist priest, and others proposed to develop the islands and collect plants there for botanical study, but the Bakufu did not permit the project.

Europeans are said to have first visited the islands in the 14th y. of Bunkwa (1817) and to have called them the Proppis Islands. This name is said to have been derived from a Spanish word, so presumably these first visitors were Spaniards. In the 10th y. of Bunsei (1827) a British ship under the command of Capt. Beechey made a survey of the group, and the British flag was hoisted on them. Before taking their departure the British nailed up to a tree a copper plate bearing this inscription: "These Islands were taken in possession by F. W. Beechey, commanding H.M.S. "Blossom" **in the name of** His Britannic Majesty, King George IV, August 14th, 1827."[1] Whem Commodore Perry sailed with his squadron to Japan in the 6th y. of Kaei (1853) he established a coaling station on one of the islands. He found an American there, who had come in 1830 and who said that there had then been no inhabitant. Perry gave him an American flag and told him that he was to be at the head of all the foreigners in the islands. He also left a copper plate on Haha-jima, one of the largest of the islands, with this inscription: "These islands were explored and taken possession of by Commodore Perry **in the name of** the United States of America, October 30th, 1853." Under these circumstances the islands were left almost wholly neglected by the Japanese authorities, whom not long since the British minister in this country once asked whether the group belonged to Japan or not.[2]

In the 1st y. of Bunkyu (1861), however, the Bakufu despatched commissioners to the Ogasawara Islands, who, on their arrival, summoned together all the foreign residents, Portuguese, Americans, English etc., and told them that, as formerly, the islands belonged to Japan and that consequently they were subject to Japanese law. They complied with this proclamation, and some of them subsequently became naturalized Japanese subjects. The commissioners made various arrangements for the government of the islands and some of them remained there for a time. Such was the beginning of the colonizaiton of the Ogasawara Islands, which are extremely rich in natural products, though their dimentions not very large.

CHAPTER XXVII

ASIATIC RACES AND THE ISLANDS OF THE PACIFIC— THE JAPANESE AND HAWAII

It is to be presumed that the Japanese of old voyaged to Guam, one of the

1. This copper plate is still preserved. Capt. Beechey wrote a narrative of his voyage.
2. F. L. Hawks: *Com. Perry's Expedition to China and Japan*, Washington 1856, Chap. X.

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Marianne or Ladrone Islands in the North Pacific Ocean, about 1,600 miles south-east from Tokyo Bay and 1,000 miles from the Ogasawara Islands. The natives of the island were called Shamolo[1] by the Spaniards, and still term themselves so. The name was derived from a Spanish word meaning "bald head." The natives were so named because most of them used to cut their hair short. In countenance, build and other respects, the majority of tnem resembles Japanese. A strange tradition, moreover, has lingered among them, which they express thus: "This island where we Shamolo live, was of old an unpopulated land; then a pair of divine persons descended from a country called Appon, from which pair our tribe has sprung and multiplied, so that we are the descendants of these divine persons who came to this land from Appon." Appon is ceriainly a corruption of Nippon, like its Europe-name, Japan or Japon, derived from a corrupt pronunciation of the Chinese. This tradition is not only diffused among a great part of the native population, but is mentioned in a Spanish book to be seen there. The origin of the tradition is unknown, but it cannot be dismissed as altogether unfounded, for the island has had since ancient times relations with Japan. In the 3rd y. of Keio (1867), for instance, twenty Japanese were driven there by a storm; one of them died on the island and a tomb was erected to him, and the other nineteen remained for four years, during which time they taught the natives the cultivation of rice and other things. One of them married a native woman, with whom he and his companions removed to the Ogasawara Islands. It may well be supposed that, before them, other Japanese also were driven there by winds and waves from time to time.

The manners and customs of the inhabitants have some affinity to those of the Japanese. Like the latter, they bow down in greeting their elders. With respect to farming, the methods of irrigation and of the cultivation of rice and other products, and the agricultural implements are almost the same as those of Japan. They assert that they were instructed in these arts by the Japanese who came the island many years ago. Their mortars, pestles, fishing-nets, and the square boxes which they use as measures of capacity for grain or liquids, are also like those of Japan.

A Japanese who has travelled in these islands, says that in features, constitution and other respects the Chamolo (or Shamolo) tribe of Guam is identical with the Japanese, so that any one visiting the island for the first time is surprised at finding what he supposes to be Japanese there. Their faces are a little darker than those of the Japanese, and their lips also are dark. The islanders are said to believe that they are descended from a native of Japan.

Their language differs from Japanese, but in Palao, one of the Ladrones, the word *kome* (rice) is used with the same significance as in Japan. Certain words besides in the native vocabulary, chiefly of Spanish origin, resemble Japanese as the following examples will show.[2]

1. So written phonetically in Japanese in Tasiro's "*Travels in Guam*" (*Report of the Tokyo Geographical Society*), use of which has been made in this paragraph. It seems however to be a corruption of Spanish (and Portuguese) *calvo* which means bald head.
2. Inoue and Suzuki: *Nantō Junkō Ki* or "Travels in the Southern Islands." Tokyo, 1893.

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Guam	*Japanese*	
tata	tete	(father)
nana	haha	(mother)
nene	nene or nenne	(baby)
sus	chichi	(milk)
sonson	son	(village)

Two other specimens from the Island of Ponevi may also be given.

Panevi	*Japanese*	
chichi	chichi	(breast, milk)
ikaan	ikan	(no)

Thus far is the traveller's observation. Such words as *nene* (baby) and *chichi* (breast, milk) are exactly the same as Japanese, *nene* being 'baby' in Spanish as well.

Of some of these words there may be accidental coincidence. Nevertheless the word *tata* signifies in antique Kyoto dialect 'papa,' while in Iyo Ehime Prefecture and Tsusima 'mamma.' Apropos *tata* in Latin, Greek and Sanscrit, *dada* in Hindustani and *dadda* (*dad*, *daddy*) in English are all same in signifying 'papa.' Curious enough, in an old school drama of Japan titled "Siraisi" the words '*dada*' and '*gama*' as Sendai dilect respectively denoting 'papa' and 'mamma' are used, their origin being untraceable.

F. W. Christian, who, recently spent two years in Polynesia, discovered on making investigations that Chinese and Japanese had lived on the island, together with records, manufactured articles, weapons &c. which proved relations with Mexico. He proves by traditions still extant among the Pacific islanders and the ancient history of the navigation of the Malays that Asiatics passed over to Central America by way of the Caroline Islands.

Another European man of science who has written a book on the islands of the Pacific, remarks: "about 1885 in New Guinea a Japanese sword and more than twenty arrowheads were dug up, from which it may be inferred that in ancient times Japanese lived there. It is said, moreover, that many of the native manners and customs resemble those of the Japanese." The relations between Asiatics and the American races have been already dealt with in Chapter XIII.

The natives of the Hawaiian or Sandwich Islands also have probably some kinship with the Asiatic race. "When a Japanese ship was carried to Oahu Island, Hawaii, in the 3rd y. of Tempo (1832), the Hawaiians recognized the faces and customs of the Japanese to be similar to their own, and said that no doubt their ancestors came from Asia.[1] "In features, constitution, nature and behaviour most of them resemble Asiatics, and some of their ancient and divine myths and also some of

1. From *Kwan-ei Suiro Si* or "Hydrography of the World," translated by H.I.J. Navy Department.

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their words are similar to those of Japan. Thus by the natives a hole is called *ana* and a hill *maoka.*"[1]

Captain Osborn says in his *Japanese Fragments:* "The strong similarity in appearance, habits and disposition of the Kanaka inhabitants of the Sandwich and Geogian groups leads one to suppose that if not recent, in periods still more remote, it was the ships of Japan carried colonists to those distant isles—and the passions and nautical hardihood of the Malaysian races of the Archipelago, doubtless received much of their tone from intermixture with these Japanese freebooters."

On the dowdfall of the Tokugawa Bakufu the family made a private appliication to the new government to be allowed to emigrate to Hawaii, but were not permitted. The government's lack of magnanimity is perhaps to be attiributed to its suspicions of the family. How awkward!

* * * * *

Some of the Pacific Islands were German possessions until the Great War of 1914-8, and under the Treaty of Versailles in 1916 those north of the Equator, i. e. the Marianne Islands, the Caroline Islands and the Marshall Islands are subject to mandatory of Japan

1. From *Guam To Jikken Si* or "Travels in Guam Island" by Tasiro, published in the Report of the *Tokyo Geogrrphical Society.*

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FORTUNE'S WHEEL

By SANTO KYODEN

XII

AFTER losing Yumiko in the grounds of the mountain temple, Kojiro searched everywhere to find her, but all in vain; and then he supposed that she might have returned home alone, so he hastened back to the house only to discover that Kensuke had seen nothing of her since she went out.

"That's very serious", said Kensuke. Wearing his sword, and with a short spear in his hand, and torch, he went out and searched the temple grounds all over. but saw nothing of Yumiko. Disheartened he sat down to rest on the steps of the charnel house near the cemetery; and from the house came a strange cool blast of wind, chilling him as if icy water had been poured down his back. At the same moment he heard a strange thin voice, as thin as from an insect in the grass Turning around quickly he caught sight of a woman's figure; she was in white, standing dimly in the house, and weeping bitterly. He supposed she might be Yumiko, and held up the torch to reveal her more clearly. The woman was his dead wife, Masode.

Astonished beyond measure, he was a moment speechless; and then: "Ah, Masode! How is it you are here?"

The woman only wept more bitterly, unable to reply for a while; then she brushed aside the tears and said:

"I've had leave from the King of Hades for a few minutes to make known to you something essential: it is this. Orochi Taro, the notorious bandit of Kurokamiyama, killed the parents of Kojiro and also our lord, Atsumi, on Mount Ashigara. The lady Yumiko was captured by him this evening, and is now imprisoned in his cave. He has a gang of thirty men skilled with the sword. Go and kill him at once, but act prudently. To find the place listen for the voice of *bupposo*, as the bird is near there. As for myself, I was killed by an old hag, Inoshishi-baba, in an isolated hut at the foot of Kurokamiyama; and my unborn child she took away; so you must kill her too, and thus avenge me. She used my babe as medicine to cure the eyes of Orochi Taro, the medicine being recommended by Utsumi Kan, an eye specialist the bandit captured and carried off to his cave. The specialist was slain by Orochi to hide the place of his abode. There's no time to reveal more now, as I must return to Hades. Even there I do not forget Komatsu. Give him my regards, and tell him I remember that he is motherless."

Still weeping, the woman suddenly

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disappeared; and Kensuke aroused himself as if from a dream. But he was convinced that the facts had been revealed to him by the ghost of his departed wife. Then he bethought him of the red bowl he saw floating down the river the other day; and now he decided that it must have come from the bandit's den. He hastened back to tell all to Kojiro.

As soon as kojiro heared the story he jumped into his kit at once, and was preparing to start off for the den; but Kensuke stopped him. "Wait a moment", he insisted. "I must first avenge my poor wife, Masode. When I have killed the hag, Inoshishi-baba, it will be a blood offering to avenge the crime."

After due preparation Kensuke equipped himself and dashed off in search of the old hag's hut. He found it with difficulty. Peering through a breach in the crumbling wall he saw an old grey-haired woman asleep within. He forced the door and thrust himself in, and the woman awoke with the sound. She demanded to know what he meant; and then rushing to the corner she picked up a knife and made at him. By a deft movement he tripped her over, and then seized her by the throat and held her down.

"I'm the husband of the woman you killed for the sake of the child in her womb. and I've now come to avenge her."

The woman began to struggle, but in his strong grip was helpless. She then confessed the whole thing, and gave him details of how she committed the crime. It was to please Orochi she did it, and at his command, to find medicine for his eye. Kensuke then gave her a blow on the heäd and ended her. As she breathed her last Kensuke heard a voice. "Good! Well done! I am avenged! "He looked around and saw the figure of Masode, spectral, just as she looked at the cemetery; but she as suddenly disappeared, as before.

Having ended one vendetta, Kensuke was now ready for the other; he prepared to make an attack on the bandit's den, and avenge the Aboshi and the Atsumi families who had suffered at the hands of Orochi. He hastened back to his house, and informed Kojiro of his success in doing for the old hag who had murdered his wife. Kojiro was more interested to hear the confession she made of her own and Orochi's crimes. Kojiro now bent himself on full preparation for the attack on Orochi. First he laid gifts on the altar of the family god; for he was a devout Buddhist; then he took the dumplings from the altar and placed them in a bag to eat when hungry on the expedition. Kensuke and Kojiro started off in high spirits for the adventure. The little boy, Komatsu, they left in care of a neighbour.

Kurokami mountain is steep and

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trackless; but Kensuke knew it from hunting there; yet as they made their way into the dense fastness of the heights they were at a loss to find the bandit's den. Then they listened for the song of the *bupposo*, which they heard; it led them down along a winding stream, and Kensuke saw that it was the river where he saw the red bowl floating along. They shivered; for the autumn chill was already upon the heights. The rushing of the water could be heard far down the ravine; and the noise of the water mingled mournfully with the wind, giving the two friends a strange feeling of confidence, yet reminding them of the dangerous task before them. The pine tops sounded like the wash of seas; the men had an eerie sense of wonder and timidity as they stole along in their lonely search for the enemy. But revenge is sweet; and they had the courage to continue to the end.

Suddenly it became necessary to cross the stream; they took cautious steps along some rocks, when Kojiro slipped and fell headlong into the rapids. Kensuke was in terror, as he felt unable to reach him; the spot was too far and the current too swift. As he ran down the side of the river he saw some monkeys, skipping from tree to tree overhead. One big one dropped down by the water as Kojiro was floating past and extended his hand, drawing Kojiro to land; but the simian could not pull him out until Kensuke arrived; while he and Kojiro were rejoicing over the rescue, the monkey disappeared.

By this time the two men were exhausted by the journey and very hungry; so the bag of dumplings was opened and they ate and were satisfied. They were disappointed to find that some of the dumplings had dropped out of the bag during the episode of the river; but now some crows appeared bearing the lost dumplings, so they were assured of enough food for the trip. As they chatted, before continuing the journey, Kojiro remarked: "I now remember that my father during the floods, rescued a monkey and a crow from death; so now they have returned the kindness. How much kinder are animals and birds than men! That wretch Orochi killed my father by whom he was rescued in the same flood. Let us hasten to take vengeance upon him."

(To be continued)

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CURRENT JAPANESE THOUGHT

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CURRENT JAPANESE THOUGHT

By THE EDITOR

The Unfair Quota

An Article by Mr. K. Inahara in the Sunday edition of *The Japan Times* protests against the American attempt to regard the immigration quota discriminating against Japanese nationals in favour of Europeans as a closed question, on the score that it is now law and cannot be changed. He thinks that no law enforcing humiliating discrimination against other people can be considered a dead issue on either side. The fact that England considered her law oppressing the American colonies a closed question did not settle the question but rather made it worse, raising an issue that led to American independence. The quota against Japanese going to the United States is not a natural law of either heaven or earth; it was made by man, mainly by politicians, and can be changed by man rising superior to political policies. What Congress fixes it can unfix. The Federal Constitution of the United States changed to enact prohibition; the common law of the country can as easily be changed to remove the prohibition against Japanese. And the more unwilling Congress seems to remove the injustice the more humiliated and injured does Japan feel. To promote an attitude that insists on forgetting the wrong, with the hope that Japan will do likewise, appears to be futile, to say the least. To inflict a wrong should appear to be as humiliating as to suffer it; and Japan, unable to forget or ignore such treatment, earnestly hopes that neither can the United States.

Replanting Buddhism

The Movement in Japan to replant Buddhism in India has recently been furthered by sending a complete set of Buddhist Scripture, the *Shokusatsu Zokyo*, to Calcutta University where a chair for the promulgation of Japanese Buddhism is being inaugurated. It is a matter of history that in India, the land of its birth, the Buddhist religion dwindled until it almost disappeared, taking root rather in Burma, Siam, China and Japan. In Japan the religion divided into various sects, some of which made the vague philosophy of continental Buddhism take a more popular and practical form, especially what is known as the Greater Vehicle, as taught by the Shingon sect. As the Japanese interpretation of Buddhism is not well known in India the defect is expected to be, in some measure, overcome by the despatch, in forty volumes, of the *Shokusatsu Zokyo* to Calcutta with the hope of creating a new interest. It would

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be well if all teachers of religion, and all representatives of religious movements, would state definitely what they have to teach that would be for the benefit of mankind, instead of talking of religion in general and of their own brand in particular. What man most needs is a realization of Truth, Beauty and Goodness in daily life; and religion must show clearly that it can supply these essentials of manhood. On these great essentials history bears witness to what religion has done, and what religion has done most for man; but the average man has neither the time nor the disposition to study history. He appraises religion by its effect on his religious neighbours and acquaintances.

The Morse Memorial

AMONG THE VARIOUS foreigners employod in the education of the Meiji era none left happier recollections in Japan than the late Dr. E. C. Morse who lived here in 1883 and onwards, as a professor in the Imperial Tokyo University. He it was who gave the initiative to Japanese archeological science, especially by his discovery of the now famous shell mound, or kitchen midden, at Omori where so many ancient artifacts have been found, throwing light on prehistoric Japan and its inhabitants. The old pupils and friends of Dr. Morse have now erected to his memory a fitting monument on the site of his discovery. The ground on which it is set up was given by Mr. Heizayemon Tonomura; and the monument is in the form of a granite plinth surmounted by a bowl modeled after one of the ancient specimens discovered in the shell mound by Dr. Morse. The scheme was greatly furthered by Mr. Motoyama, of the Osaka *Mainichi*, as well as by Professor Ishikawa of the Archeological Department of the University. It is hoped that the surviving daughter of Dr. Morse, Mrs. E. R. Robb, will be able to come to Japan to unveil the monument.

Singapore Base

THE JIJI SHIMPO, one of Japan's leading newspapers, hopes that the new British government will work towards the abandonment of the naval base at Singapore. In spite of what the Conservatives in England say as to the neutrality of the naval base, the *Jiji* feels assured that its objective is Japan, and is at a loss to see why an hypothetical enemy should be made o this country, especially at a time when relations between England and Japan are unusually intimate and agreeable. It is but natural that Japan should continue to regret such an undertaking since it reflects on her character and good faith. The paper trusts that the high statesmanship of the new British Prime Minister will remain true to his ideals of peace and international friendship, and that he will be able to fulfill the promises he made to the British

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people and the world that the Singapore base would be given up. That millions should be sunk in an unproductive scheme of this kind at a time when all nations are preparing for the reign of world peace, and when taxes in England are unbearably high, with almost unsolvable problems of unemployment, seems of sinister import to Japan and the Far East.

China's Basic Essentials

JAPAN'S VETERAN statesman, Mr. Inukai, on returning from China where he represented his country at the reinterment of Sun Yat-sen, laid down three basic essentials to the establishment of stable government in China, says the *Chugai Shogyo*. First, there must a government on the party principle; the attempt to suppress all parties except the party in power is bound to fail. Second, the attempt at centralization of government must not be at the expense of the various provincial governments which have so long been accustomed to semi-independence that they cannot adjust local affairs without retaining this in some measure. Thus centralization of government must be reconciled with provincial admistration; and the future of the present régime depends on how far these separate authorities can be harmonized. Third, the present attempt of the central government to limit personal rights to members of the Nationalist party will fail; since all citizens of a country are entitled to their rights. The Nationalists will have to reconcile their rights with those of the four hundred millions of China. Undoubtedly it will be well for the Chinese authorities to take these principles into serious consideration, not only bacause they appear eminently rational and wise, but because they come from the experience of a Japanese statesman who has seen the progress of stable government in Japan for more than half a century, and knows every aspect of the Oriental mind as well as any man in China.

American-Japanese Arbitration

AMERICAN RELATIONS with Japan for many years were based on the principle of adjusting all differences by arbitration; and a formal treaty to that end was concluded. The *Nichi-nichi* is much concerned because the American-Japanese Arbitration Treaty which expired in August, 1928, has not been renewed, creating, as the journal thinks, an extraordinary situation. When the Treaty was approaching the date of determination last year Japan formally proposed its continuation, but this was not accepted by the United States, leaving Japan at a loss to know the reason; and the American attitude is still left to surmise. If America regarded the treaty of Arbitration with Japan as inconsistent with her principle of internal control of immigration, and

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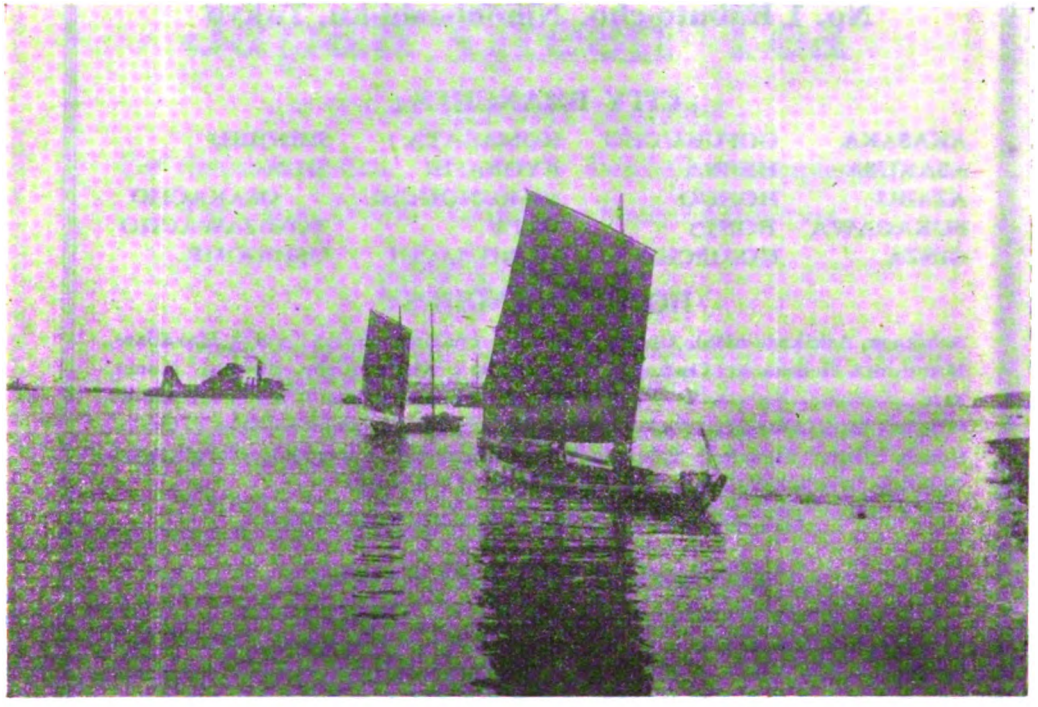
the treatment of alien nationals within her jurisdiction, why was the treaty agreed to in the first instance? It is true that Japan regards the present American immigration regulations, and laws applying to Asiatics, as violating the spirit, if not the terms, of her Commercial Treaty with the United States, which guarantees to Japanese nationals equal rights and treatment with other foreigners in that country. But it is obvious that the American Government does not intend to allow any question of immigration, or the rights of alien nationals, to come within the province of arbitration treaties. The *Nichi-nichi* thinks it very remarkable that a mere handful of Japanese in America should constitute a vital question preventing the renewal of an arbitration treaty. But if an arbitration treaty is unable to adjust differences in regard to treatment of a country's nationals, how can it be expected to adjust more vital differences? Was the treaty, then, in the first instance, no more than a mere gesture of hypocrisy? asks the *Nichi-nichi*.



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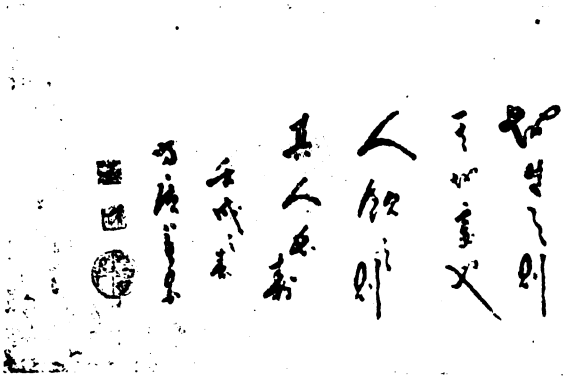

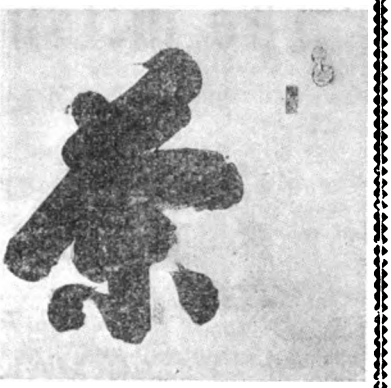

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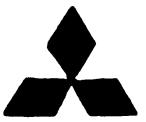

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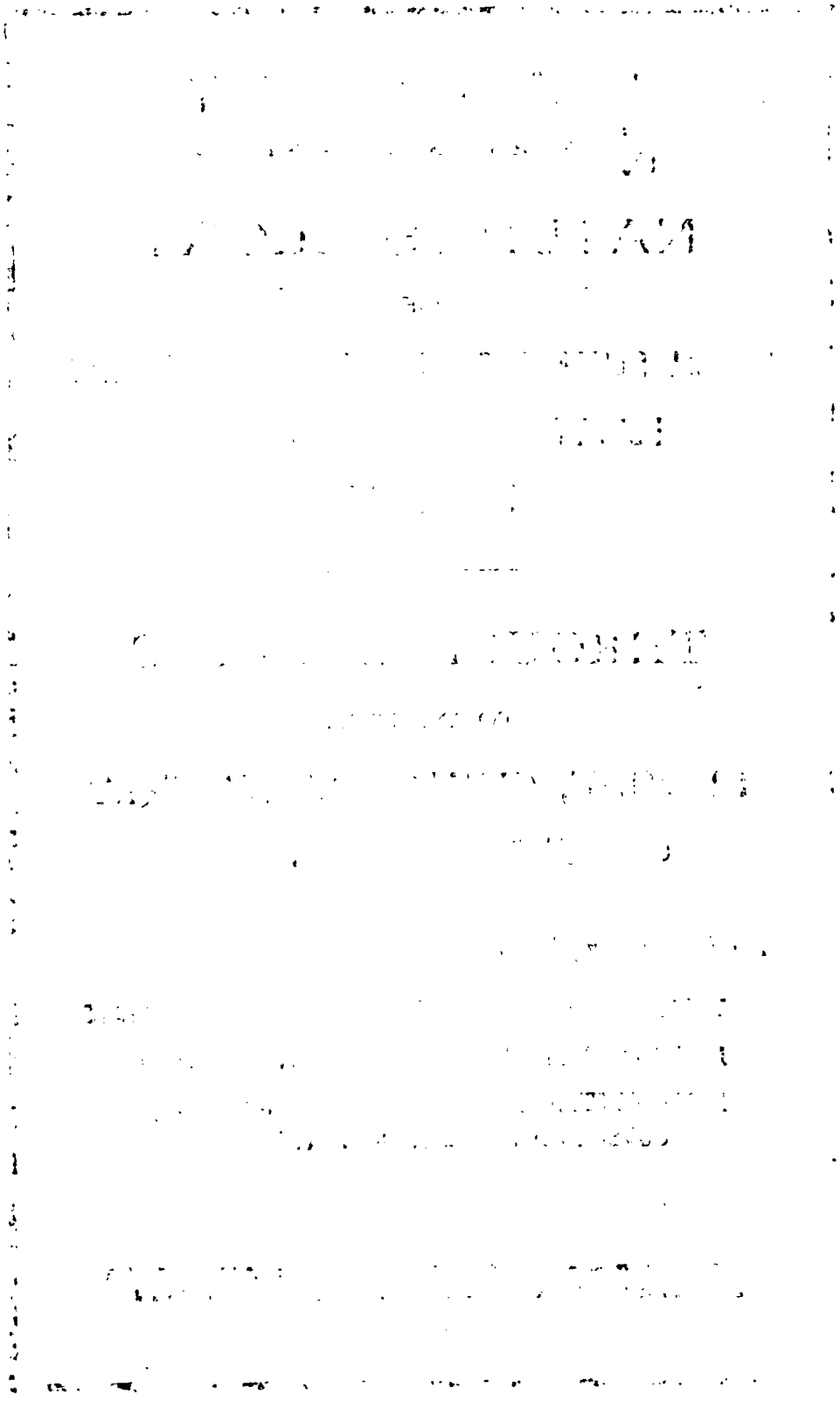

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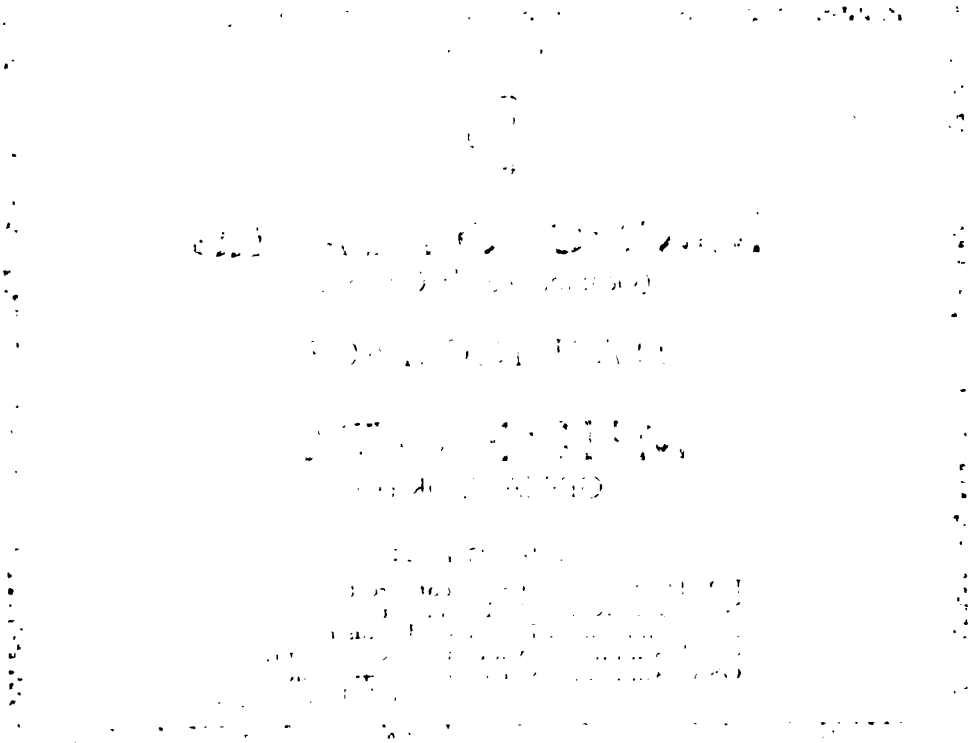

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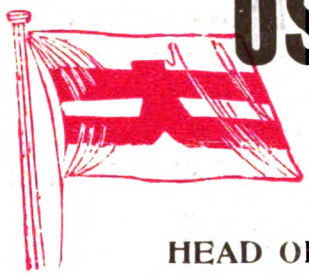

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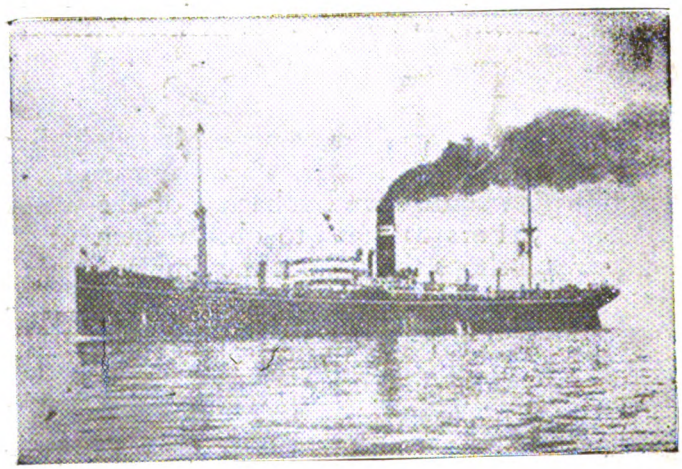

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